



# COMMUNITY SERVICE NEWSLETTER

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*COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.*

## the end depends on the beginning

by Dr. Donald Szantho Harrington

*The following article is composed of excerpts from a talk given by Reverend Dr. Donald Szantho Harrington on Founders Day at Antioch College in Yellow Springs, Ohio, on October 2, 1982.*

"Finis Origine Pendet," "The end stems from, or depends on the beginning" is the motto on the Great Seal of the Phillips Exeter Academy in Exeter, New Hampshire. It reminds one of the old saying that a good beginning is half the battle. As in racing, the start is critically important, perhaps even more so in the race of life.

The end depends upon the beginning. This, of course, like every other life principle, is not an absolute. All of us have known people who overcame poor or inadequate beginnings, or who have triumphed over handicaps, or even because of handicaps. But, generally speaking, it is true that how we begin has a lot to do with how we end. The first years of childhood are the formative ones for our personalities. Our earliest experiences with our parents, our brothers and sisters, our relatives and peers, leave marks which last until the end of life. Where these are undesirable, we can grow to understand them and modify them, but the traits, and especially the feelings attached to them, persist. Sometimes they confuse and bedevil us to our last breath.

Similarly, our experiences in education are deeply formative. Our first encounters with school in nursery and kindergarten and in the primary grades leave deep imprints of confidence or lack of confidence in our ability to learn and to relate. Our secondary school and college experiences have a major influence in the evolution of what each one of us might call his particular "style" and character. Dr. Alfred Adler, originally a disciple and collaborator of Sigmund Freud, attributed great importance to infancy and childhood experiences. Unlike Freud, however, he believed the primary formative force in determining personality and character to be the desire and need of the individual to find responsible acceptance in his social milieu. Neurosis, he believed, results from feelings of inferiority and lack of self worth suffered by those who, for whatever reason, fail to find social acceptance early in life. Such often tend to compensate by assuming superiority attitudes which are fundamentally illusory. They expect to gain social acceptance because of this imagined superiority, instead of by disciplined efficiency of functioning and relating. Because they must fail in this, they tend to get more and more out of step with reality, and less and less able to handle life's conflict situations.

Children, Adler believed, need to be carefully nurtured and guided into self-discipline and self-acceptance from their earliest years. The small, minute successes or failures of those years tend to affect their style of life in maturity and the joy or sorrow of the twilight time of life. A sound style of life or personality pattern can surmount endless later trials and disappointments. An unsound one will have what appear to have been unsolvable problems from start to finish.

Adler wrote:

*If we look at a pine tree growing in the valley, we will notice that it grows differently from one on top of a mountain. It is the same kind of tree, but there are two distinct styles of life. Its style on top of the mountain is different from its style when growing in the valley. The style of life of a tree is the individuality of the tree expressing itself and molding itself on an environment....*

*It is much the same with human beings. We see the style of life under certain conditions of environment, and it is our task to analyze its exact relations with the existing circumstances, since our mind changes with alteration of the environment. As long as a person is in a favorable situation, we cannot see his style of life clearly. In new situations, however, where he is confronted with difficulties, his style of life appears clearly and distinctly.... The style of life is a unity because it has grown out of the difficulties of early life and out of the striving for the goal [of social acceptance].*

This simply underlines the crucial importance of the educational tasks of parenting, of the schooling experience, and of higher education. We must not forget them



in our rush for liberation of one kind or another, or for other social goals. This is one reason why, in my ministry, I put so much emphasis upon the importance of family life and the bringing up of children. As we strive for more equitable opportunities for women in the business and professional world, which is so important a cause these days, it behooves us also to change the life-style and perhaps eventually the work day of men so that more adequate provision can be made for the important tasks of parenting. These are not side issues, but the real game of life, for the family is the primary arena for human progress. Without loving, responsible, thoughtful parents, mothers and fathers, our children may turn out to be monsters, and our civilization die from the inside out.

Our schools, at every level, deserve and require our best resources and talent for they are engaged in the most important business of the nation, the molding of the citizenry of tomorrow.

As for me personally, if I have had any success in life and in my ministerial career, it is because I had good teachers and good models in my most formative years. My father and mother were responsible and loving parents who saw the importance of constant encouragement and wise discipline of their children. In school and college, I received the kinds of acceptance and spiritual prodding that kept me growing and outgrowing earlier crystallizations of personality and character. I had the inspiration and friendship of real heroes like Arthur Morgan at Antioch College and John Haynes Holmes of the Community Church of New York.

In 1931, when I came to Antioch, just having turned seventeen, I was a very average product of New England Public Schools. I was not in any degree awake intellectually, I had no sense of the vast excitement and power of ideas, no realization of the potentials sleeping within my own mind and heart, no profound plan for my individual life, and no great concern for the problems of our society and civilization. But my mother had taken me to hear Arthur Morgan

speaking on Antioch College at a Unitarian gathering in Boston. That encounter changed my life. There was something so fine in his face, something so clean in his logic, so direct and straight-forward in his manner — without the slightest hint of pretense or pomposity, so practical in his outlook, that his spirit spoke to mine, and mine responded. Morgan's description of higher education at Antioch caught my imagination. On the way home after the lecture I said to my mother, "I want to go to Antioch!" This tells how it came about that in the fall of the year 1931 I found myself in Yellow Springs, Ohio, engaged in the process of trying to become an educated human being.

It would be hard for me to convey the delightful trauma of this encounter, the gradual apprehension that there was no one here going to make me do anything; if I was going to accomplish anything, it was up to me. After some months of floundering, I began to grasp the meaning of choice, of self-discipline, of will and of planned self-development. I began to realize that I, and no one else, was going to have to run my life.

There was Arthur Morgan himself, with whom I had the privilege occasionally on Sunday mornings of walking through Glen Helen and breakfasting with him from the materials he carried in a knapsack on his back. I can still remember those conversations, as he answered questions and commented freely on what was going on in the world around us at that time. I remember his reiterating his concern for the quality of our learning experience, believing that the quality of the experience would in the end determine what we actually learned and what we would become. I came across the same thought later in reading Emerson in his aphorism, "The end pre-exists in the means." I began truly to grasp Morgan's concept of educating for growth of character, and his concern for the well-being of future generations. I remember his saying that no experience is unimportant, that everything we do teaches us something which will either help or hinder us in the future, as well as all other human beings. It was then I began to understand the mean-

ing of personal growth and personal responsibility. He would later spell this out in some detail in his little book, The Long Road, summarized in his thought that the long way around of building individual character will prove to be the short way home to a good social order. Here is how he put it:

*In my own opinion, life in America is approaching that point...[where] the great need of the coming years is the building of great character, the defining and clarifying of purposes and motives, the development of integrity and open dealing, the increase of self-discipline, the tempering of body and spirit to endure hardship, the practice of tolerance, the habit of acting for the general good, the growth of courage, of human understanding, and of neighborly affection and regard. The long way round, of building character, in the end will prove to have been the short way home to a good social order.*

When he was asked whether he thought we had much chance under this circumstance of achieving a good social order in the near future, he replied typically:

*Whether the chance for a great future for mankind is nine out of ten or one out of ten, I do not want the prospect to be less because I have not done all that I can do for a great future. I will commit my whole life and energy to living by the best I know. I will not play at life, or carelessly waste my powers. The blight in liberalism today is that intellectually free men often are not deeply concerned men. Some men think freely but live carelessly and lazily. Other men have narrow and regimented beliefs, but put the whole powers of their lives into giving those beliefs expression. Only in the combination of freedom with deep conviction can man realize his full possibilities.*

A hundred and thirty years ago Horace Mann began this experiment which he hoped would make those who experienced it ashamed to die until they had won something for humanity. Perhaps that is more than today we dare hope for. Yet there are things which every one of us can do

which can make a difference. Olive Schreiner, an English woman who was born in South Africa and spent most of her life in the bush, wrote a little parable which may be helpful for our time in which our little efforts seem so inconsequential. She describes a woman, perhaps herself:

*"For what do I go to this far land which no one has ever reached? Oh, I am utterly alone!"*

*And Reason, that old man, said to her, "Silence! What do you hear?"*

*And she listened intently, and she said, "I hear a sound of feet, a thousand times ten thousand, and thousands of thousands, and they beat this way!"*

*He said, "They are the feet of those which shall follow you. Lead on! Make a track to the water's edge! Where you stand now, the ground will be beaten flat by ten thousand times ten thousand feet." And he said, "Have you ever seen the locusts how they cross a stream? First one comes down to the water's edge and it is swept away, and then another comes, and then another, and then another, and at last with their bodies piled up a bridge is built and the rest pass over."*

*She said, "And, of those that come first, some are swept away, and are heard of no more; their bodies do not even build a bridge?"*

*"And are swept away and are heard of no more — and what of that?" he asked.*

*"And what of that?" she said.*

*"They make a track to the water's edge."*

*"They make a track to the water's edge." And she said, "Over that bridge which shall be built with our bodies, who will pass?"*

*He said, "The entire human race."*

*And the woman grasped her staff, and I saw her turn down that dark path which led to the river.*

## Letters from Viswanathan

by K. Viswanathan

*Editor's note: The following are excerpts from recently received letters from K. Viswanathan, director of the school-community, Mitraniketan, in Kerala, South India. Viswan lived with Arthur and Lucy Morgan and worked at a farm near Yellow Springs about 26 years ago. He was inspired by Arthur Morgan and others to return to his home community in Kerala to put his vision of community into practice. Community Service has over the years sent funds to the community to assist in his work.*

To my surprise I realize that I have not written to Community Service for a fairly long time. Probably you have been wondering whether I exist at all. Yes, I still exist. I feel much stronger than I was in the recent past, both physically and mentally. I am now involved in more activities than I used to be, in spite of my diabetics. The intake of insulin has become my regular routine habit, just like using spectacles. My wife Sethu is as active as she has always been. Now she shares a lot of my burdens. My three daughters are in colleges in Trivandrum.

Now about Mitraniketan. We are still debating whether we should start the school program this coming year and, if so, what should be the pattern. There is an expert committee set up by the Mitraniketan board to consider whether it should be a completely residential public school or both a residential and daily local school. We have good contacts with the local schools which provide some supplementary student programs and programs to enhance the professional skills of the teachers. For this we negotiate with neighboring primary and secondary schools as well as the State Institute of Education, the National Council of Educational Research and Training and so forth.

Even though the public school program is yet to be restarted, we have innumerable other activities, both on and off the campus, which are all non-formal and functional in nature. We try our best to make the



farm land available for Mitraniketan more productive and at the same time a model to be used as instruction to impart training to farmers, farm leaders, housewives, students and teachers. We raise quality seeds and seedlings of all kinds useful to the farmers in addition to helping with their training.

We have technically qualified persons available on the campus, others who come from outside daily on a contract basis, and a nucleus of people on the campus who are available all the time for all kinds of campus activities. The community life on the campus is being revived and revitalized. We still have volunteers and visitors from far and wide, including study teams from various parts of India representing similar projects.

In connection with the Jubilee Celebrations, an elaborate exhibition was arranged with the help of several governmental and non-governmental agencies as a visual educational media on the Mitraniketan premises to show aspects of our total development. Several thousand people, largely villagers from the surrounding area, have been here to see all these as a means of learning and entertainment. The State Transport was kind enough to provide a special bus service for them. This successful experiment was a great experience for all of us and we would like to make it a regular annual feature for country fairs, cattle shows and farm product displays.

The training program for agrarians and ar-

tisans has been functioning very successfully for three years or more with sufficient number of experienced and qualified technical persons and scientists whom we have appointed on a contract basis. The Indian Council of Agricultural Research is providing a grant sufficient to meet their expenses and to add the necessary infra-structural facilities. The entire area of Mitraniketan is used for this purpose in addition to all the other activities we have been doing in the past. The State Public Works Department gave us a good tarred road and the Road Transport Corporation regular bus service up to the campus directly from Trivandrum.

Mitraniketan has another attraction also. There is much concern about environmental development, deforestation, reforestation, socio-agro forestry, etc. Much of this we have been doing right from the beginning along with the integrated community development and education. As you know, Mitraniketan some 25 years back was a tiny piece of land inherited from my family. Then other small pieces of scattered barren land with only gravel and no trace of soil or vegetation were added through the years. In due course we have consolidated them and properly funded them for soil conservation and introduced water resources management by digging out ponds and deepening wells and channels. Today this has become almost a garden land by adding new varieties of plants and trees to make it a socio-agro forestry area. Of course there is still more scope for improvement to influence the echo system. With proper and intelligent farm management we are finding that any waste land can be converted into garden land. Still we have a long way to go.

After the Silver Jubilee program I had another responsibility as the Chairman of the State unit of the Farmers Forum of

India. We conducted the 22nd Annual National Convention of this organization at Trivandrum for which the entire Mitraniketan resources were at our disposal. It was a great success as more than five thousand representatives of farmers from all over India participated in the Convention. The Indian Parliament Speaker was in the chair, and a large number of farm leaders

were there to make many important decisions about farmers' problems. This provided a golden opportunity for the farmers' representatives from all parts of India to visit Kerala for the first time, an area which in many respects is different from the rest of India. The intensive and multiple cropping pattern adopted by the farmers in Kerala was a surprise to most of the farmers from other sections of India. I recently visited them in their respective states, and they have expressed their interest to convert their land and introduce a multiple cropping pattern. They even want to introduce many of the crops we have cultivated here for years, such as tapioca, coconuts, and tuber crops.

We would like this organization as a non-political body to become strong and to become a spokesman of the farming community irrespective of political differences and ideologies. Farmers are the only unorganized sector today. The farming community as such has no stronger organization to keep them together. Hence I am using the Mitraniketan facilities to motivate farmers to educate themselves to help regain their self confidence and courage to stand on their own feet, as they are the strong pillars of the nation.

The film Gandhi was shown in many theatres in India. It was shown in Trivandrum, also. However, because of the rush and unavailability of tickets, we thought we should wait. By now it is over, and we hope to see it some day during its next round. However, we have been hearing all kinds of commentaries about that film. Even Indian reactions, on the whole, are very much in positive terms. It seems a section of the Conservatives in the U.K. do not approve of some of the scenes. We get good letters from friends who have seen the film. Well, I must say, in India people have largely forgotten Gandhiji and his ideals. Even people who profess to follow Gandhian ideals are now encouraging violence in different forms. Even though the Congress is still alive, occasionally the name of Gandhiji is used only for name and fame's sake. I do not think they attach any seriousness to their utterances about the ideals of Gandhi. Any serious minded West-

erner coming to India to see or study Gandhian ideals in action will be very much disappointed by the adverse conditions here.

Somebody would have to emerge from the west or other eastern countries under the inspiration of the life and ideals of Mahatma Gandhi to restimulate the Indian mind and to spread the message of Gandhiji once again to this land. It may take root easily on other soils, while it is being forgotten quickly in this country, the same that happened to Buddha and his teachings. Maybe this is an historical consequence. For another instance, take Christ. His teachings, too, have gone to far-off lands from where he was born and led his life.



In the United States there was Martin Luther King. He also could not carry his message very far in this mad society. In any case, we should try our best to make our own contribution, however limited it may be. With fair hope and optimism, each one of us will have to do our best. A day will certainly come when humanity will realise the message of peace and fellowship, without which life on earth will become impossible.

We are experiencing in this part of the world such dry weather as we had never before. Even drinking water is scarce. We hope there will be rain in abundance and that it will come very soon to save us and the vegetation around. The power-mongers and greedy politicians are encouraging deforestation, as a result of which most of our beautiful forests and great wealth of



trees have been lost. In many parts naked hills and mountains only are left, resulting in erosion and silting of rivers. On hilltops and mountains, huge rocks are exposed to the sun which conserve and emit heat. Unless we adopt ruthless measures to protect the environment and promote socio-agro forestry, the life of humanity will be in danger. Violence is not only between man and man, country and country. It is also between man and Nature. In context with Nature, violence between man and man may be tolerable, but the gross violence inflicted on Mother Earth is unpardonable. The killing of Mother Earth is the death knell not only of humanity but also of the entire living world. We often, because of greed, ignore this most important factor in our life. Hence we are very much concerned about the environment and reforestation, in our area at least.

Mitrniketan itself is a clear example of what one can do if one is consciously aware of this hazard. Twenty five years of our efforts have not ignored the basic factors of soil and water management in this area. As a result, we are able to tap subsoil water and conserve the depleted topsoil by allowing more and more growth of vegetation of all kinds. Within a quarter of a century of hard work, by bringing pieces of barren plots of land together, we have been able to convert this area into almost a garden-land with all kinds of trees and plants. If this is possible here, it can be made possible in any other barren area, too, with proper and scientific management.

With these involvements I have plenty of work and plenty of problems to attend to. We see from the Community Service NEWSLETTER that Community Service is becoming stronger and entering into more important areas concerning the future of humanity. I can only wish the best of success in your efforts. I wish I could also make some contribution in a creative manner. However, whatever I do at this village level certainly is no contradiction to Community Service. It only supplements and complements.



## Human Economic Ministries

by Jane Folmer

Human Economic Ministries (HEM) in Norton, Virginia, is an educational resource concerned with economics and development. Committed to those principles that promote economic justice and those values that foster human community, HEM is an educational resource for small communities in Central Appalachia and a ministry in economics that reflects on justice issues for a global perspective.

HEM's efforts are directed toward local community people, who many times feel powerless to determine their own economic destiny. HEM programs with local community people include: membership education for development cooperatives, boards of directors' training for community organizations, management development within community economic ventures, group process and leadership workshops, college accredited courses in economics, and written study materials for local development situations.

HEM also tries to encourage a greater understanding among people striving to become part of the solution to the economic injustice of the present system. HEM provides programs for community workers, church people, and students of development that include study tours, internships, lectures and seminars.

While there are numerous service organizations serving community groups with business know-how, the uniqueness of HEM consists in its combination of educational resources with its value perspective.

Using established principles of adult education, HEM has the resources to present economic theory, basic business practices, elementary management skills and group process skills. This ability represents a "development package" that can take a community group from contemplating a development scheme to the point of implementing it.

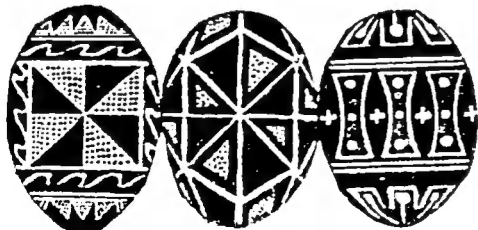
HEM strives to stand with local community people as they create their own future

while addressing the economic institutions and values that block the development of people. HEM commits itself to this expression in Christian faith by working for the establishment and renewal of human community.

One of the most effective arenas for economic and human development is the creation of community-based cooperatives. Father John Rausch, coordinator of HEM, offers the following description:

"A cooperative, like any structure, might best be approached as a dynamic, not static, organization. People can either grow as community people, or degenerate into isolated indifferent human beings. I usually spend 6 to 9 months doing training/education with a group of local folks before we start a co-op. Two hours a week, every week for this length of time allows folks to feel and experience ownership, decode their reasons — and refine them — for starting a co-op, and develop a self-confidence and degree of competence about managing their community business. There is no trick, no magic to the work we do — just long hours, patience, self-reflection, mutual learning, and conversion of heart from self to community."

Dungannon Sewing Co-op, a small-scale sewing business owned and operated by 12 women, is an outgrowth of an economics class taught by Father Rausch. The employees are especially proud that the profits will stay in the community and not go to outside parties, as is the case with many larger manufacturing firms. They expect to be able to offer better quality clothing at a lower price because there will be less overhead involved. Their business will not stress profits or quantity, but quality of the product and well-being of the workers.



## Book Review

by Betty Crumrine

**EMPLOYEE OWNERSHIP: Issues, Resources and Legislation** by Corey Rosen, National Center for Employee Ownership, 1982, 82 pp., paperback. Available from Community Service for \$8.50 plus \$1.00 postage.

The National Center for Employee Ownership has published a thought-provoking and well-documented handbook on the subject of employee ownership. Its main purpose is to provide a reference source for employees, union leaders, public officials and interested citizens. The book supplies not only a general background on the subject but also offers concrete suggestions for possible legislative action. Furthermore, an extensive section on state legislation gives ideas and guidance to concerned legislators.

As the author points out, the book comes out at a time when the federal government is reassessing its role in economic development policy and when the American economy is in a state of crisis. Employee ownership may hold important potential as a new, free-enterprise based approach to both economic and social issues. States are crucial in encouraging the growth of this idea.

The format of the book is extremely organized and readable. It begins with a description of how employee ownership works, goes on to describe current federal programs in existence, and finally, details opportunities for state action. The appendices are invaluable as they contain examples of actual state legislation, several articles describing in greater detail how employee ownership works, and lists of suggested publications and key organizations.

Corey Rosen provides some fascinating statistics about employee ownership. There are now perhaps 5,000 employee ownership plans, with two to three million participants. In addition, at least 250 companies of 10 employees or more are majority owned. These figures are indeed remark-



able considering that employee ownership was almost unknown in the early 1970's.

Mr. Rosen pinpoints three main reasons for this new growth, namely, federal tax laws giving special incentives to employee ownership, broad public support, and the success that employee ownership has demonstrated.

In a study done at the University of Michigan's Survey Research Center, 30 companies with employee ownership plans were compared to conventional firms and it was found that the employee-owned companies were 1.5 times as profitable. According to the study, the more equity the employees owned, the greater the profitability ratio became. Other studies have consistently borne out these results.

Two basic kinds of employee ownership plans are defined by Corey Rosen: employee stock ownership plans (ESOP's) and worker cooperatives. One of the main differences between the two plans is that ESOP's require full voting rights in publicly held firms (most ESOP's are in closely held firms and most provide an average of 10 to 40 percent of total company stock and only limited voting rights). Worker cooperatives, on the other hand, must be democratically structured, with one share and one vote per member. ESOP's tend to be more common than worker cooperatives because of their flexibility. Such well-known firms as the Rath Packing Company, The Milwaukee Journal, and the Chicago and Northwestern Railroad are owned largely by their employees.

Although ESOP's and worker cooperatives enjoy an extraordinary measure of success, they are not without problems, according to the author. The main ones are the following:

- 1) the role of employees as owners is often sidestepped,
- 2) manipulation of plans by management for tax purposes or as a way to avoid unions,
- 3) union reluctance to become involved in a constructive manner,
- 4) difficulties in valuating stock held in certain kinds of plans,

5) lack of awareness of the idea among business people and employees,

6) the complexity of the laws governing employee ownership,

7) and inertia, which prevents many firms from adopting employee ownership even if they think it is a good idea.

Although several federal programs have been created to overcome these obstacles to employee ownership, the Reagan Administration has proposed to eliminate many of them such as the Economic Development Administration, the Co-op Bank, and the Farmers Home Business loan program, while cutting HUD back significantly as well. Future public policy to encourage employee ownership will have to come from the states or local levels. Several states, such as Maryland, Michigan, New Jersey and Delaware have already enacted legislation to promote employee ownership, and California has proposed a measure.

Although Corey Rosen is honest about the drawbacks to employee ownership of business, he stresses in this handbook that the advantages far outweigh the disadvantages. He writes of employee ownership: "It uses the free enterprise system to create a more equitable distribution of rewards. By making workers owners, it makes free enterprise work for everyone, not just the fortunate few with access to capital. Just one percent of all Americans own 50 percent of all privately held stock and 25 percent of all wealth. Ronald Reagan and the U.S. Senate have agreed that this situation represents a clear threat to democracy. Employee ownership provides a way to address this problem without massive government wealth redistribution schemes."

All in all, Employee Ownership is a useful book, not only for interested employees and concerned legislators, but also for the average person. As a resource book it is invaluable and also provides much-needed insight.





## Announcements

### STAFF CHANGE AT COMMUNITY SERVICE

It was not surprising to learn from Jane Folmer a couple weeks ago that she had been offered and accepted a full time position with the Institute for Management Improvement which has an office here in Yellow Springs. She will be helping with the writing and editing of computer-based management training programs in addition to entry and general secretarial duties. Jane has had other part-time work during the last year and was ready for a new challenge.

Though we were sad for ourselves to lose the enjoyable working relationship with Jane and were concerned for the welfare of Community Service, we decided that if this move is a good one for her, it will also be good for us and Community Service. We think it is proving to be so. In trying to find a new co-worker, we have met half a dozen or more fine women and had quite a job making the necessary choice.

We are happy to introduce you to Betty Crumrine who has lived in Yellow Springs two years, has published several short stories, and who comes to us highly recommended. We feel she will be a considerable help to us in the editing and writing part of the job, and you will be getting acquainted with her through the NEWSLETTER.

Those of you who knew Jane Folmer personally and those of you who knew her through her articles in the NEWSLETTER will miss her as we will. We wish her the very best in her new career and joyfully welcome Betty Crumrine into our Community Service fellowship.

### LAND FOR SALE

About 100 acres of beautiful land 6 1/2 miles from Richmond, Indiana, 2 miles from Centerville, is for sale. This land is partly wooded, partly open. It has two ponds and some ravines. One pond is 6 1/2 acres, the other 1/3 acre. There is one large new stone house and one small brick house dating from 1830 on this property.

This land is ideal for community development because it is so close to the cultural center of Richmond, Indiana, and the Quaker-oriented Earlham College. The amount of land for sale can be negotiated.

If you are interested, contact Frances Morgan Bolling, Box 67, Centerville, IN 47330 or phone (317) 855-2665 or (703) 780-8158.

### COMMUNITY SERVICE MEMBERS DIRECTORY

A new edition of the Community Service Members Directory will be available in December. Community Service members who wish to be included and receive the directory should send us their name, address, telephone number, and a brief account of relevant activities and interests with \$1 to cover printing and mailing costs. Members who have been listed in an earlier directory should send information updates if appropriate. This list will be made available, for personal use, only to those members who agree to be listed. Its purpose is to encourage intervisitation and communication between members.

Deadline for 1984 edition: December 15.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

PHONE \_\_\_\_\_

EMPLOYMENT \_\_\_\_\_

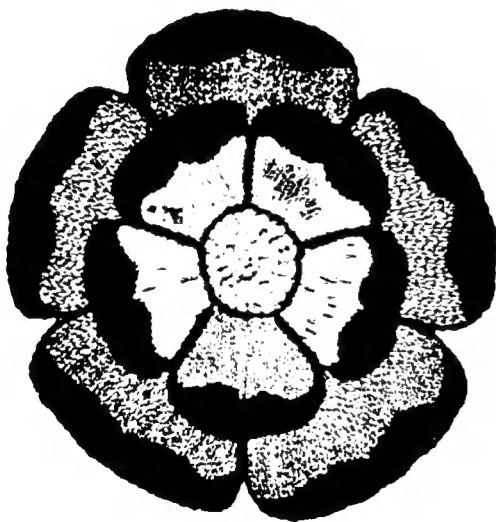
INTERESTS \_\_\_\_\_

### COMMUNITY SERVICE MEMBERSHIP

Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bimonthly NEWSLETTER. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and TAX DEDUCTIBLE. If you want your copies of the NEWSLETTER sent airmail overseas, please send \$20. All foreign members, including Canadian, please pay in US currency.

### YOUR MAILING ADDRESS AND BILLING

If there are errors on your mailing label or in our billing, please send the old label, plus corrections and the facts of prior billing to us. It will save time and money if you will let us know by postcard of your change of address. The post office charges us 25¢ to inform us of each change and you may not be receiving your NEWSLETTER. We then have to pay 20¢ to remail your NEWSLETTER to your new address. Sometimes the post office says there is no forwarding address for a subscriber and this makes us sad. PLEASE SEND YOUR OLD ADDRESS WITH YOUR NEW ADDRESS so that we can find you in our files.



### EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing interesting things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

### CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consulter's hourly wage for an hour of our time.

### DO YOU HAVE A FRIEND?

One of the most helpful ways of supporting Community Service is to send the names and addresses of friends whom you think would be interested in receiving a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue sent to a friend, please send 50 cents per name.

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